

TESTIMONY <sup>1/2</sup>

OF THE

AUTHENTICITY

OF THE

PROPHECIES

OF

*RICHARD BROTHERS,*

AND OF HIS

MISSION TO RECALL THE JEWS.

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SECOND EDITION.

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BY

*NATHANIEL BRASSEY HALHED, M. P.*

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AND GOD SAID, "LET THERE BE LIGHT."

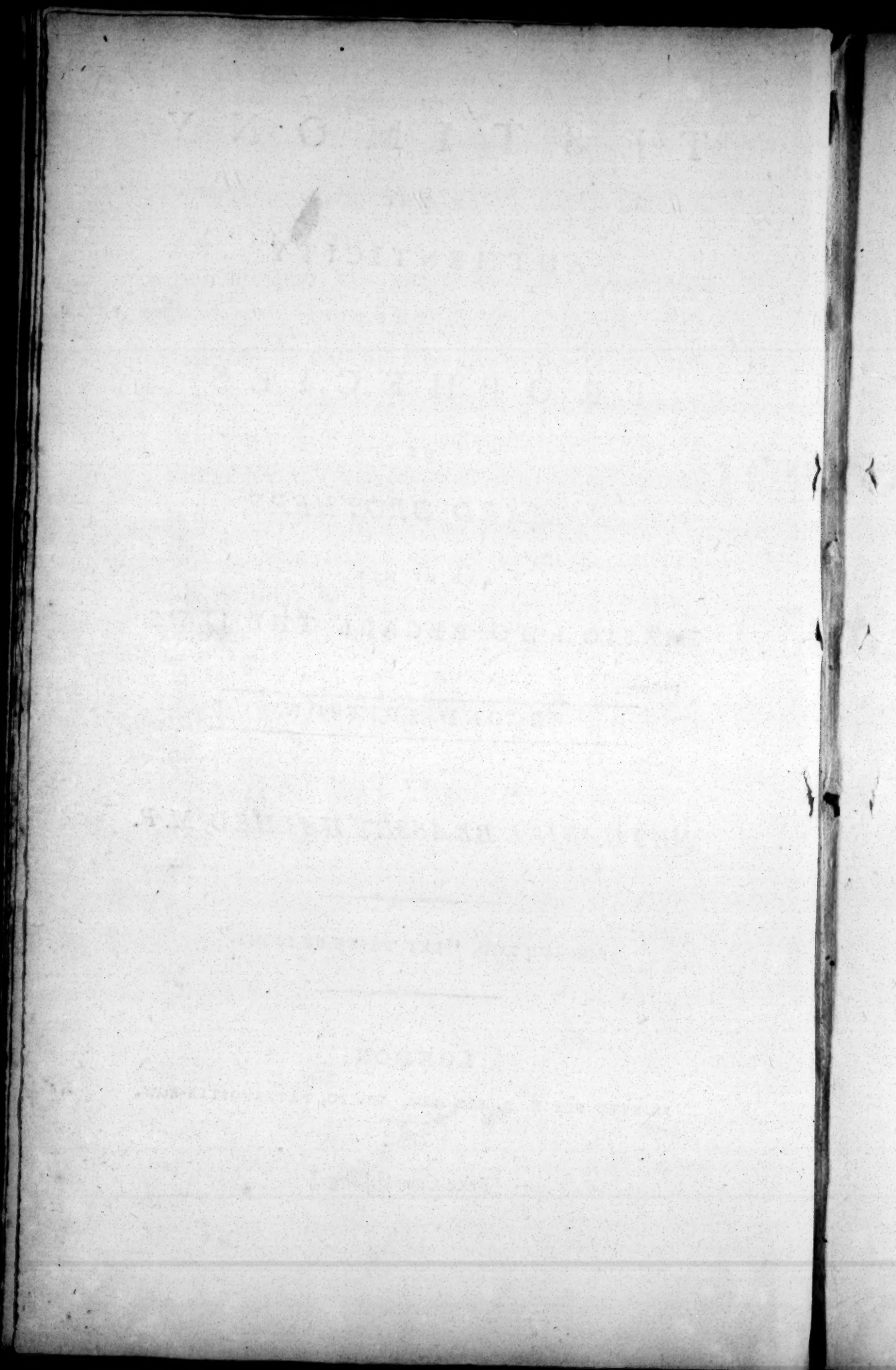
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1795.

[Price One Shilling.]



T O  
NATHANIEL BRASSEY HALHED, Esq.  
MEMBER OF PARLIAMENT,  
PALL-MALL.

**I**N obedience to the sacred command of the LORD God, whose Servant and Prophet I am, I inform you, that you are descended from his ancient people the Hebrews, of the tribe of Judah, and of the family of David, King of Israel. His sacred commands delivered to me by revelation for you, are, That you publish and declare to the world in writing, without the least fear of any human power whatever, that the revealed knowledge of his judgments given to me, and published by his sacred command in two books (called A Revealed Knowledge of the Prophecies and Times), for the information, warning, and benefit of all Nations, is from him the LORD God, and is true.

I am likewise commanded to say to you, Write and publish, according to the light, wisdom, and understanding, which the LORD my God gives you by his blessed Spirit; by the mighty power of which you was converted to the full knowledge of his Word, and convinced that I am his Prophet.

I am likewise commanded to say to you, when your Testimony of the Judgments of God, and of me  
the



the Prince of his People, is wrote and published, you are directed by his sacred command to send printed copies to the King of England, his Queen, and Family; all the Members of both Houses of Parliament; the Judges, and all the foreign Ambassadors; the Mayor, and all the Aldermen of London.

I am likewise directed by the LORD my GOD to inform you, that his command to you is, that you publish this Letter, containing his directions, with your own Testimony.

RICHARD BROTHERS,

The Man that will be revealed to the Hebrews  
as their Prince, to all Nations as their Governor,  
according to the Covenant to King David,  
immediately under God.

London:

No. 57, Paddington Street,  
28th of the Month called January,  
1795.

TESTI-



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## TESTIMONY, &c.

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THE Question of "Peace or War" has now been twice agitated in the Senate, since the commencement of the present session: and whatever may have been the decision in those assemblies, the discussion is still open before the tribunal of the Public. It was undoubtedly my duty, if I thought I could throw any new light on the subject, to have delivered my sentiments in Parliament. I was prepared to do so, and very anxious to obtain a hearing.—Gentlemen who saw me repeatedly rise for that purpose, and still more the Speaker, to whom I verbally communicated my wishes, cannot but bear witness of my intention.—Compelled however, by circumstances, to involuntary silence in that quarter, I must now discharge my conscience through my pen.—Here therefore I most unreservedly publish my opinion, *That resolutely to persist in offensive War, is not the best method of procuring Peace.*—

Our objections to treating with the present French Government are stated to be, because it is too dis-

cordant not to be suspected of instability, and too recent to afford any assurance of permanency. In all other respects, the arguments in favour of Peace are clearly on the side of Opposition; and it only remains to decide, whether, for the bare chance of unsteadiness or versatility in the actual administration of France, we are content to see almost the whole world peopled with nothing but soldiers; and every established form of government in Europe, not excepting our own, go to wreck in the contest. That this must inevitably happen, unless the French be induced by general pacification to lay down their arms, no man who coolly considers the nature of their revolutionary system can well venture to deny. I shall say nothing of the arguments founded on the propriety of our retaining the French colonies in case of a peace, as a necessary indemnification for our enormous expences; because I think they have not a shadow of justice or good faith to support them. Had we stood alone in the conflict, the doctrine would have been plausible enough: but connected as we are and have been with various allies, each striving with all his strength, *as we are told*, and many beyond their strength, in the common cause, the conquests made by any individual member of the alliance cannot possibly be viewed in any other light than as prizes taken by a single ship attached to a fleet. The whole of the capture must be thrown into the general mass, and should serve, as far as it will go, to balance the partnership account of profit and loss.

If



If politics and good faith do not always go hand in hand, I am heartily sorry for the country where they are separated. But that conduct which, in my private situation, I hold to be essentially wrong, I shall not henceforth, in my public capacity, support as conditionally right; for that we should at all times, and under all circumstances, profess a readiness to *treat with all our enemies whomsoever*, I deem to be an indispensable obligation of the religion to which we have all sworn obedience at our baptism. Whatever opinions men might have formed of the justice or necessity of this war at its commencement, the ground has been so completely shifted since that period, as to authorise different sentiments of the propriety of its farther continuance, and to require new modes of conduct for its termination. The situation and circumstances of all the great powers of Europe are entirely changed from what they were only two years ago; and if this be the case already, it behoves us seriously to consider, not merely the effect of this change at the present moment, but what progress it may be likely to make, up to any future given period: and at what time, or by what means, we may flatter ourselves with a more favourable opportunity for concluding hostilities. If we reason from past experience, the advantages in store for us are not very inviting; and it is incumbent on ministerial logic to demonstrate how the uniform successes of the French Republic should augment our expectations of its speedy overthrow. But, in the course of the present



contest, France has not only beaten our allies, she seems also to have made converts of them to her cause; for I believe there is not a man well informed of what is passing on the Continent, who will not readily agree that the French are less obnoxious to the subjects of every one of the Belligerent Powers than their own haughty purse-proud confederates the English. The consequences of this general disesteem under which we labour, I leave to be computed by superior adepts in political arithmetic: to my understanding, their gross amount is disaster, subjugation, and ruin.

It is not a little extraordinary to observe the very same grounds of argument pressed into the service of two opposite parties, to support two contrary conclusions.—Administration contends, from the very victories of the French, that they are too extravagant to last: Opposition maintains, from the reiterated defeats of the allies, that they are too much reduced to recover. Here then we come directly to the point at issue. Does the present political state of Europe authorise our perseverance in hostilities, or warrant the necessity of immediate pacification?

O for a peep into futurity! may the plain observer allowably exclaim.—A peep into futurity?—Pictures, indeed, of the period to come are exhibited to us by both sides of the question; but who shall certify the ability of the painter, and who shall vouch for the fidelity of the portrait?

It has always been observed, that times of calamity are peculiarly fertile in visions and prognostications,  
 predictions

predictions and prophecies. When the minds of men are softened by the pressure or the apprehension of accumulating evils, then is the moment for the salutary warnings of the internal monitor, and the cautionary voice of the spiritual guide. The great mass of the people, too sore with their sufferings not to grasp at any offer of consolation, and too credulous to form accurate notions of the divinity of its origin, is easily worked upon by every species of oracular pretension: and we all know, that when men are once steadily persuaded of the authenticity of a prophecy, they are almost involuntarily led to perform their part towards its completion. The present moment teems with these anticipations of futurity, beyond the example of every former period. Unfortunately, whatever be the designs or merits of the various disseminators of these oracles, they are at least uniform in the melancholy strain of their predictions: and it behoves every well-regulated government to attend minutely to the irritation these forebodings may produce on the public mind. For if their doctrines be well-founded, we have not an instant to lose in adopting a complete reversion both of our moral and political system: if they be fallacious, no pains should be spared to undeceive the victims of their imposition, and no punishment can be too severe for the atrocious criminality of their propagators.

Among the productions to which I allude, there is not one so general in its circulation, nor a thousandth part so forcible in its delineations of approaching misery,



misery, as the two pamphlets intituled “ A revealed  
 “ Knowledge of the Prophecies and Times, and par-  
 “ ticularly of the present Time, the present War, and  
 “ the Prophecy now fulfilling, wrote by the Command  
 “ of Almighty God, and published by Richard  
 “ Brothers”—an author, whose tremendous threats  
 and unqualified anathemas fulminate dethronement  
 and speedy death on almost every one of the Sovereigns  
 of Europe by name, and particularly on our own  
 beloved monarch. Nor is he less liberal of his  
 violent menaces against both our houses of parliament,  
 our civil and ecclesiastical establishment, the city of  
 London, and the whole British nation: and all this,  
 too, in terms precisely suited to the comprehension  
 of the most ordinary capacity: replete with gram-  
 matical faults; destitute alike of harmony of arrange-  
 ment, and elegance of diction: in the style of a  
 peasant exalting himself above the mightiest of  
 princes: affirming, that he is utterly invulnerable to  
 all human power; and braving, with the most un-  
 ruffled indifference, that government, whose authority  
 his doctrines and destination are by himself declared  
 to counteract, and whose establishment the completion  
 of his mission must necessarily subvert.

What shall we say or think of a man who has been  
 in the habit of writing letters to the King, the Queen,  
 and the Ministers of State, ever since the beginning  
 of 1792; foretelling many events that would after-  
 wards, some of which have actually already, come to  
 pass; advising or reproving them as occasion seemed



to him to require, in peremptory and dictatorial messages, said to proceed from God himself; and persisting, though in the most unaffected mediocrity of private life, to reiterate his intrusions, and reinforce his remonstrances, on each new vicissitude of public events: nay more, who steps forth to the world, in a sturdy publication, avowing all he has done, and telling to whom, on what subject, in what manner, and how often he has repeated this extraordinary correspondence; and makes the whole English nation a sort of umpire between the constituted power of the State, and one obscure individual?

The policy of Government, however, has, I believe, hitherto left himself and his publications to rise or fall by their own merits; and he has been brought to trial, only by a very subordinate tribunal indeed: only a sixpenny spouting club! which some time ago proposed, as a topic for debate, Whether Richard Brothers, who calls himself God Almighty's Nephew, be an impostor or a madman?—overlooking, probably, as is often the case with very eager disputants, a third possibility in the subject, namely, that he was neither the one, nor the other.

The books which I have here brought forward, contain something more than that mere *peep into futurity* for which I lately expressed so anxious a desire. They pretend to be, particularly the second, an abstract or brief chronicle of the future fortunes of all Europe. But an abstract, no doubt, may be incorrect, and a chronicle can be conceived totally wanting in authenticity.

authenticity. To fix these imputations on the present work, nothing more is necessary than to adopt the pithy decision of the spouting club, that Richard Brothers must be either impostor or madman. To support the first proposition, we must necessarily discover some private interest, some personal gratification, some premeditated deception lurking under the plausible pretensions of philanthropy and piety: the second can only be fully made out by some proof of glaring inconsistency in his professions: and in both these particulars I hold him infinitely superior to all imputation. Uprightness of intention and candour of soul breathe through every line of his composition. But in vouching for his honesty, I do not, *à priori*, conclude his infallibility. I can only say, that if it were possible he should deceive others, I am morally certain, from the internal evidence of his whole work, that he is himself the first victim of the deception. On what criterion then shall we decide his merits? to what authority shall we appeal? His own answer is, "*Search the Scriptures yourselves.*" "As Christians, You *must* acknowledge them to be "the perfect sources of all veracity, *and let them be the* "*touchstone of my assertions.*"

Here let us pause for a moment, and reflect, that if we take him at his word, we are once more consigned to the mysterious depths of Daniel, of Esdras, and of the Revelations, where so many ingenious interpreters, and athletic commentators, have been already shipwrecked. How shall we escape a similar calamity?



calamity? If it be possible on this sea ever to make a safe harbour, we must certainly strike out some new course; and take for our compass the following considerations on the nature and properties of prophetic writing.

All prophecies are neither more nor less than true genuine ænigmas, in which the meaning is so nicely and artificially enveloped by ambiguity of sense and of expression, that until we be furnished by the inventor himself with the proper clue to unravel them, they are calculated to appear as a tissue of the most incongruent absurdities. Of these prophetical compositions some are compact and close, like the greater part of the Pagan oracles, and others more copious and diffuse. In the former case, every word, I had almost said every letter, comes in for its share of meaning; and the key that does not precisely fit every one of them is good for nothing. No allowance is to be admitted for any thing superabundant or extraneous. In the longer compositions a greater latitude prevails: among several sentences, or distinct members of one sentence, the meaning is all contained in a single phrase only, which is to be construed with all the minute precision and undeviating consistency required in the former case, while the other parts are only thrown in to mislead the observer. Just as if the real objects to be represented in a picture were softened down, melted away, and obscured in the distance of the back ground, while the prominent features of the design, that occupy the



front of the canvas, should be formed of adventitious or frivolous representations, of no consequence or necessity to the piece. Instances of both kinds will occur as we proceed; and frequent specimens of each may be found in the different prophecies of the Old Testament, which are acknowledged by all sound critics and expositors to allude to the coming and sufferings of the Messiah.

In this place it may not be superfluous to mention, that in the occupation of decyphering mysterious and allegorical modes of composition I am far from being undisciplined. If I have been rather negligent of our own sacred writings, I had at least been in the habit of bestowing unwearied attention on those of the old Hindús: writings not widely dissimilar in style and manner from the prophetic treatises in our own Bible. Nor have my researches been altogether fruitless, since I have been fortunate enough to discover the true meaning couched under the Hindú triad of Energies or Powers, called Brahma, Vishnu, and Shiva, which I affirm to be nothing more than poetical personifications of *matter*, *space*, and *time*: and I say, that by the proper application of these three terms, all the surviving remains of genuine Brachmanical mythology may be truly elucidated.

Fortified therefore with this pre-acquired aptitude for such studies, I sat down with pleasure to the task recommended by Mr. Brothers, namely, to read the modern history of Europe in the prophetic records of the Old and New Testament.

For

For this purpose, nothing was requisite, but to examine, by the test of human sagacity, whether the clue furnished by him were in gross and in all its parts perfectly commensurate to the whole tenor and purport of the mysteries to be unravelled; for if it failed in any one particular, or were found too long or too short in its application to any one instance—*actum esset de toto*—The works of God are all without flaw; and for this clue to possess that degree of perfection, it must necessarily have proceeded from God himself, who constructed the visions of the prophecies at first, to the very intent that they should never become intelligible, until, at the time destined by his holy will and pleasure, the true *mot de l'énigme* should be revealed to his creatures; and when once this clue should come to be known, any man whatever, with a competent share of learning and industry, might comprehend and expound all the secrets to which it applies, as well as the very man to whom it was originally imparted.

To make this point more intelligible, I shall observe, that with respect to the four beasts in the vision of Daniel (and the same in any other case) it might happen, and probably has happened, that some man or other should form a very probable guess as to the meaning of a single beast, or even two. But what has never been done, and what never could have been done, but by direct revelation from God, is to find a key, one and indivisible, that should apply perfectly and equally well to all the four: so that



taking each of them severally, or the whole in a mass, the true meaning should be no less perspicuous and palpable in their union than in their separation. And so with regard to the Babylon mentioned in the Revelations. The portrait of Rome is so evident in that part where Rome is really meant, that not a single commentator of the hundreds who have handled the passage has ever once mistaken it. But they have all erred in supposing that Babylon universally, and in all cases, signified the same Rome: and I have no doubt, but that very clear and intelligible description of Rome in one place was expressly inserted for the sole purpose of misguiding, and putting to fault, their conjectures on other parts of the prophecy, where a different city is alluded to under the same title. And this is agreeable to the ordinary conduct of God's providence towards mankind. He has not totally denied them light; but the ray which he has graciously imparted to them, only serves to lead them astray, if they for a moment give loose to the wanderings of their own imaginations.

This then is the question:—Has Richard Brothers possession of this clue, and has he declared it in his book? I answer, Yes; because I am sure I found it there. But at the same time, I affirm, he makes very little use of it, because he comes at his knowledge a shorter way.

He indeed pretends to an immediate and direct inspiration from God. And I take upon myself to prove, by the ordinary exertion of human sagacity,  
that



that he is really inspired. And I shall prove it in this manner. He tells us in a dry, concise, unqualified assertion, that such a thing is so and so—as he has it from God ; but he gives us no reason why it should be so ; and we see at once that he repeats his lesson by hearsay. I will take *his* clue, and lead you on step by step through the different degrees of analysis, till you come at the very conclusion with which he sets out ;—shewing you by scientific process, and almost ocular demonstration, all the predicaments which he has totally omitted ;—and so connect my arguments with his affirmations, that they shall mutually support, corroborate, and confirm each other. The analysis, on my part, shall give evidence to the authenticity of his inspiration ; and the assertion, on his part, shall *à converſo* bear witness to the fidelity of my exposition.

And now, to give some previous testimonial of my own pretensions in this mode of investigation, conformable indeed to the general line of Mr. Brothers's declarations, but not explicitly mentioned in any part of them—I affirm from my own discoveries, that the prophet Daniel positively and particularly denounces annihilation to the British navy, in this war. And on proof of this proposition, in the course of my Essay, I am content to rest my whole pretensions to penetration.

If we consult the map of Europe, it will be found to comprehend little more than the dominions of the following sovereigns—

The Emperor of Germany, and the Princes of the Empire.

The Empress of Russia.

The Pope.

The Kings of England, France, Spain, Prussia, and Sardinia.

To every one of these has Mr. Brothers prognosticated a fatal catastrophe; and I assert that of myself, without any assistance from him, (for, when I called upon him expressly to beg explanation and satisfaction, he had no other answer for me, than that I must examine the Scriptures) I have discovered the fate of every one of these to be unequivocally announced in the prophecies of Daniel and Esdras. If I succeed in fully establishing these points only, and I shall do more, there is an end of altercation: we very fairly *may*, nay we ought, and by the most rigid rules of sound criticism and logic we must, give him credit for all the rest of his predictions—*Ex pede Herculem*.

Now for the discussion. It must necessarily be dry; and what it wants in entertainment must be made up, if possible, by conciseness on my part, taking care at the same time to omit nothing of importance.

Daniel, in one of his visions, tells us that he saw four beasts\*; these were interpreted to him to be

)\* And four great beasts came from the sea, different from one another.

The first was like a lion, and it had eagle's wings: I beheld till the wings were plucked, when it was lifted up on the earth, and made stand on the earth as a man; and a man's heart was given to it.

four

four kings. All the commentators on this chapter have sought these kings in four successive monarchies, and they have all laboured in vain to fix any one of them with accuracy and precision.

Mr. Brothers gives us the clue to the whole mystery in a single word—he says, “they are four kings *now*.”

For very obvious reasons, I omit to speak of the first beast, which we are told means the King of England; and shall use so much the less ceremony with the second.

“And behold another beast, a second like to a bear: and it raised up itself on one side; and it had three ribs in the mouth of it, between the teeth of it: and they said thus unto it: Arise, devour much flesh.”

Mr. Brothers with most laconic precision says, “This verse means the present Empress of Russia.”—Now for the proof:

It will hardly be contended me, that the bear is not a just, apt, and congenial symbol for the Russian territory and empire; for, as we say the *Roman eagle*, the *British lion*, or the *Chinese dragon*, so we say the “*Russian bear*.” In the famous little treatise of John Bull’s Law-suit, England is called *John Bull*, France *Lewis Baboon*, Holland *Nic Frog*, and Russia *Peter Bear*. Nor is it possible that any other monarchy in Europe should be typified by this animal. Besides, as, in a complete well-written prophecy, every part must mutually bear upon and support all the rest, to  
make



make one compact whole, we shall presently see, by the remainder of the context, that this bear can be no other than the present Empress of Russia. "*It raised up itself on one side:*" that is, it extended its dominion, it exalted its power all on one side. And how could Russia do otherwise? What is there worthy of her ambition to the west? and to the east and north all is already her own! All her exertions must necessarily be, as we all know they have been, directed towards the south, and aiming pointedly at Constantinople. "*And it had three ribs in the mouth of it, between the teeth of it.*" This is the true *crux criticorum*. If I can surmount this obstacle, all other impediments will dwindle to nothing. First, then, let us consider the position of these ribs: they are in the mouth, but not within the teeth, for they are between them; therefore they are exactly in the place, and performing the functions of files or whetstones, to sharpen the teeth: and indeed the words they utter figuratively mark out their office, saying, "Arise, devour much flesh." What then is it that we can properly denominate a file or whetstone for the teeth? Appetite: appetite, and nothing else. And where is appetite or hunger properly situated? What is its local habitation?—The stomach:—and the stomach is inclosed within the ribs. Now we must all agree, that the stomach could not be visibly represented in a vision as lying between the teeth; but that the ribs (the case of the stomach) having a form not very unlike that of the hone or file, may  
be

be put instead of the stomach, in the office of giving an edge to the teeth, to mark the voracity of appetite. But why then *three* ribs?—Here we come to the grand decisive master-stroke of the character of the present Empress; because her appetites are three, and they are all insatiable to devour human flesh: insatiable lust, insatiable ambition, and insatiable cruelty. Now for the precise *time*, I had almost said the very day and hour, to which the Prophet alludes. “And they said thus unto it: ‘Arise, devour much flesh.’”—*Arise*? So then the teeth were dormant, quiescent, immoveable: they required a stimulus, a whetting, a prey suited to their taste, to rouse them, and set them to work. I now ask the whole country, and more particularly his Majesty’s Ministers, whether we have not been employed for above these two years in endeavouring to whet, stir up, and animate the great Catherine, who is one of the high contracting parties, and a principal in this most destructive war, without being able to move her one inch: nor have we yet obtained from her a single ship, or even a single man, to aid in the overthrow of this enormous Republic of France. But when her own predominating passions get between her teeth, and sharpen her appetite; *then* she can *arise* fast enough, and devour the flesh of thirty or forty thousand miserable Poles in a fortnight, and almost in cold blood, just as she had before served the same number of Turks at Ismael.

And now, if I have not triumphantly proved this

D

bear

bear to be the present Empress of Russia, as Mr. Brothers says she is, then there is neither meaning in language, nor conclusion in logic.

Let us next try if we can equally well tame and familiarise the third beast :

“ After this I beheld, and lo ! another like a leopard,  
 “ which had upon the back of it four wings of a fowl.  
 “ The beast had also four heads, and dominion was  
 “ given to it.”

Mr. Brothers informs us, this means Lewis XVI. the late King of France.

Now of all the beasts of the earth, Why is the king or nation of France most like a leopard ?

Naturalists have observed the leopard to have all the malicious playfulness of the cat or monkey united with all the ferocity of the tiger ; and Voltaire’s description of his own countrymen exactly tallies with this idea ; for he says they are a compound of the monkey and tiger. Nor is this all : for the delicate variegation of the leopard’s spots, and the beautiful sleekness of his fur, exactly mark out the Parisian *petit-maître*. I might have added, that, as the leopard’s spots are sprinkled in regular confusion, and of nearly equal size, over his whole body, so were the royal robes of the kings of France sprinkled all over with *fleurs-de-lis* of gold. But this leopard of Daniel’s had four heads ; and one of these, which St. John in the Revelations (though omitted by Daniel) says he saw cut off, and afterwards healed, Mr. Brothers tells us, means the death of Charles I. *of England*, and the restoration



restoration of monarchy in the person of his son Charles II. This very circumstance, which seems at first to throw an inexplicable difficulty in the way of interpreting the whole beast as representative of the King of France, is the very clue which must lead us to the just and infallible sense of the ænigma; and is of itself quite sufficient to evince that the explication comes from a power more than human.

Every body knows that our Charles I. was betrothed to the Infanta of Spain; but that on going incognito to Madrid to see her, and being disgusted with her person, he broke off the match, and returned home through Paris, where he fell in love with Henrietta of France; to his marriage with whom all his subsequent misfortunes and premature death are to be attributed. His two sons Charles and James, who both reigned in England, were avowed or concealed pensioners of the Court of France, and the latter died in that country, a refugee, and wretched dependant on the ostentatious hospitality of Lewis XIV. It is impossible then to deny for a moment, that the Stuart family were a supernumerary head on the body of the French monarchy; but dying before it. Lewis XVI. is the second head; and he perished, like the first, by decollation, some time subsequent to the loss of his throne. The third head is the present King of Spain, a lineal descendant of Lewis XIV. of France, who placed the Spanish crown on his grandson's head: but a deciduous crown it is, and sure to fall; for, as the main head and heart of the

beast are gone with Lewis XVI., it is certain that none of its members, much less any one of its heads, can long survive the catastrophe. Consanguineal and political alliances co-operate to point out the King of Sardinia as the fourth head, whose dominions we have guaranteed to him. He has two daughters married to the two brothers of Lewis XVI.; and Mr. Brothers is thus perfectly warranted by Daniel in saying, that "it is not all the navy of England, nor the armies of Europe united, can prevent the King of Sardinia from being dethroned."

Now we see to demonstration how well the four heads of this leopard tally with the actual state of Europe.—Had the prophet meant to describe four successive sovereigns of the same kingdom, or four separate kingdoms united under the same sovereign, the beast in prophetic language could not possibly have had more than one body, and one head. But as he alluded to four distinct and nearly independent monarchs, bound together by the closest ties of alliance and interest, he beautifully represented one body as the common centre of union to four distinct heads.

I had almost forgotten that this French leopard had four wings of a fowl.—Well, these *wings* are nothing but *sails*: they both belong to the same element. Who does not know that *sail* and *wing* are in all languages convertible terms? and when Dædalus is said to have made wings for himself and his son Icarus to fly from Crete, does any man doubt that they failed.

failed away in ships? The wings are the fleets of France, and their number is *four*, because those fleets pervade all the four quarters of the globe. But why then the wings of a *fowl*? Here I must necessarily let out the discovery, to which I have already appealed as the test of my own individual skill in prophetic phrase. Though *fowls* may traverse the atmosphere on their wings from one end of the world to the other, the eagle alone is queen of the air; and to her all the feathered creation must necessarily strike fail. Now Daniel has expressly said that the eagle's wings were attached to the body of the British lion (the first beast); and he adds, alas! "I beheld, *until the wings thereof were plucked!*"

The final dissolution of these three first beasts is thus summarily set forth by the Prophet :

"As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time."

That is, in plain English, they must all lose their crowns, as Lewis XVI. did, who was one of the three, about two years previous to the loss of their lives. Now I do positively affirm, that in these instances, as far as they go, we must either reject the prophecies of Daniel as absurd, apocryphal, forged, and false, or admit that Mr. Brothers, who has so completely unlocked their mysterious allusions, has received directly from God himself the key *for that purpose*.

Our Author has entered much more into detail respecting the fourth beast, than any of the former, for which reason I shall take so much the less notice  
of



of him. But it is impossible not to feel the full force of his application of the prophecy to the King of Prussia, in that little horn that grew up after the former, “in which *were eyes as the eyes of a man,*” viz. perpetually on the watch, and looking sharp out after every prospect of additional territory, or immediate profit, without regard to the means :—whether in France, or in England, or in Poland, or any where else—neither an acre nor a dollar comes amiss to him. “And *I beheld!*” says Daniel, “because of the great words which the horn spake.”—The Prophet himself seems here to sympathise with the astonishment of all Europe, at the monstrous atrocities and intolerable blasphemies of the Duke of Brunswick’s famous manifesto, which I am sorry I have not here by me, to insert as a comment on the divine text. The ruin and death of this detestable horn I shall presently shew from Esdras : Daniel gives it us in the 26th verse : “But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it, unto the end :”—as well as in the lump with that of the beast.

“I beheld even till the beast was slain, and his body destroyed, *and given to the burning flame.*”

Mr. Brothers most truly interprets this passage, as relating to the death of the Emperor of Germany, (p. 33.) “It is,” says he, “certain, and all the armies in Europe cannot save him. The judgment of God is also, that he shall suffer the punishment of everlasting fire.” He enters more minutely into

into particulars in another part of his book, where he tells us, “ the Imperial family will all be cut off, “ and no successor will for ever after arise.”—And again, “ This is Francis II. the present Emperor “ of Germany. To be related to him now, will be “ considered hereafter as a capital crime.”—To come at this most tremendous curse, and also to find the particular designation of the death of the King of Prussia, and the utter downfall of the Popedom, we must have recourse to the 2d Book of Esdras.—Now this 2d Book of Esdras has hitherto been esteemed an apocryphal composition of the lowest order, and so it is termed in our Church Bibles; where it is said to have been written about the time of Domitian by some learned Hebrew, to be extant only in the Latin, and to be stuffed full of Jewish fables and Rabbinical rhapsodies. But I have always considered this same book of Esdras as one of the most sublime, the most comprehensive, and the most explicit of all the ancient prophecies. And when we shall have heard his beautiful allegory of the whole Roman empire, from its first republican form to its actual state at this moment, I am sure we shall agree that, whether Esdras lived in the time of Domitian, in that of Daniel, or in that of Adam, there never was a more truly wonderful and super-human epitome of a long and eventful history revealed from the pen of man. It is in the xith chapter.

“ Then saw I a dream, and behold there came up  
 “ from the sea an eagle, which had twelve feathered  
 “ wings, and three heads. And I saw, and behold  
 “ she

“ she spread her wings over all the earth, and all the  
 “ winds of the air blew on her, and were gathered to-  
 “ gether. And I beheld, and out of her feathers  
 “ there grew other contrary feathers, and they became  
 “ little feathers, and small. But her heads were at  
 “ rest: the head in the midst was greater than the  
 “ other, yet rested it with the residue. Moreover, I  
 “ beheld, and lo! the eagle flew with her feathers, and  
 “ reigned upon earth, and over them that dwelt  
 “ therein. And I saw that all things under heaven  
 “ were subject unto her, and no man spake against her,  
 “ no, not one creature upon earth. And I beheld,  
 “ and lo! the eagle rose upon her talons, and spoke to  
 “ her feathers, saying, Watch not all at once; sleep  
 “ every one in his own place, and watch by course.  
 “ But let the heads be preserved unto the last. And  
 “ I beheld, and lo! the voice went not out of her  
 “ heads, but from the midst of her body.”

Here in these first ten verses we have an Iliad, and more than an Iliad, in a nutshell.—The *eagle* is the type of Rome. In this at least I shall not be in danger of contradiction.

But what is the meaning, in this and several other passages of the Prophet, of the word *sea*?—It cannot be taken literally; for Rome is an inland city.—It must therefore be observed as a general rule, that in allegorical writings every word is a portion of the allegory; and thus if the eagle be allegorical, the sea from whence it arises is allegorical also. We have the direct explanation of it in the Revelations, where mention is made of the great Whore that sitteth  
 upon



upon many waters.—And in the 15th verse of the same chapter, the Angel says: “The waters which thou “ sawest, where the Whore sitteth, are *peoples*, and “ *multitudes*, and *nations*, and *tongues*.” This eagle therefore coming up from the sea, is the city of Rome gradually rising among the nations of Italy.

The Prophet first is made to behold all the successive vicissitudes of her fate, wrought up into one compact assemblage. Her extent of dominion is marked by her spreading her wings over the whole earth. Her twelve feathered wings are the twelve Cæsars, and her three heads are, the Pope, the Emperor of Germany, and the King of Prussia. Well indeed might it be said, that the heads *rested*; for as yet they were nothing but embryos in the womb of futurity. “And “ I beheld,” says the Prophet, “and lo! the voice “ went not out of her heads, but *from the midst of “ her body*.”—This is the true spirit of prophetic lore, this is the genuine spark of Promethean fire! How was it possible in such few words, and yet with such astonishing accuracy, to delineate the focus from whence emanate all the rays of republican authority?

Ver. 12. “And I looked, and behold! on the right “ side there arose one feather, and reigned over all the “ earth: and so it was, that when it reigned, the end “ of it came, and the *place* thereof appeared no more.”

The feather that now rose up on the right side was Julius Cæsar; and the Prophet's expression is very remarkable—“And so it was, that when it reigned, “ the end of it came, and the *place* thereof appeared

“ no more.”—We see clearly that this reign expired suddenly, almost at its very commencement; and was followed by a certain period of interregnum.

“ So the next following stood up, and reigned, and  
 “ had a great time; and it happened, that when it  
 “ reigned, the end of *it* came also, like as the first, so  
 “ that it appeared no more. Then there came a voice  
 “ unto it, and said: Hear thou, that hast borne rule  
 “ over the earth so long: this I say unto thee, before  
 “ thou beginnest to appear no more, There shall  
 “ none after thee attain unto thy time, neither unto  
 “ the half thereof.”

The next feather after this interval is Augustus. To put the matter out of all doubt, the inspired writer takes particular care to inform us of the great length of his reign: a circumstance remarkable enough of itself, but rendered much more so, by his being so minutely accurate as to state with precision, that the reign of no other prince who should ever after govern that country should attain even to half the duration of that of Augustus. And therefore it is impossible this verse should be interpreted of any other emperor but him.

I shall not here follow the Prophet through the next ten verses, from the 17th to the 27th—(They describe the rest of the Cæsars, and the subsequent commotions in the state)—but shall go on to the 28th verse.

“ And I beheld, and lo! the two that remained  
 “ thought also in themselves to reign: and when they  
 “ so thought, behold! there awaked one of the heads  
 “ that

“ that were at rest, namely, it that was in the midst,  
 “ for that was greater than the two other heads, and  
 “ then I saw that the two other heads were joined with  
 “ it. And behold! the head was turned with them  
 “ that were with it, and did *eat up* the two feathers  
 “ under the wing that would have reigned. But this  
 “ head put the whole earth in fear, and bare rule in  
 “ it over all those that dwelt upon the earth, with  
 “ much oppression; and it had the governance of the  
 “ world *more than all the wings* that had been.”

Now we come to the Papacy, to that great head in the midst, to which were joined the two other heads: namely, the States which were thereafter to form the dominions of the Empire and the King of Prussia. The gradual encroachments of that spiritual predominance over all the temporal authorities of the time are admirably described by the head *eating up* the two feathers that would have reigned. And *this head put the whole earth in fear*. How? By launching its most blasphemous thunders in interdictions, excommunications, and every species of ecclesiastical artillery, *with much, very much oppression*, as says the Prophet. Now for the close of the prophetic drama:

“ And after this, I beheld, and lo! the head that  
 “ was in the midst suddenly appeared no more, like  
 “ as the wings; but there remained the two heads,  
 “ which also in like sort ruled upon the earth, and  
 “ over those that dwelt therein.”

The Reformation, and revolt of so many nations



from the Pope's power, both temporal and spiritual, are described in these verses; and his downfall is expressly mentioned to precede that of the other two heads, namely, the Emperor and the King of Prussia, who continue to reign now, *in like sort as the wings* (or twelve feathers) formerly did.

“ And I beheld, and lo! the head upon the right side devoured it that was upon the left side.”

Words cannot more expressly pronounce that the King of Prussia is destined to fall principally by the means of the Emperor of Germany. I say *principally*, because Mr. Brothers mentions that the Empress of Russia will assist in his destruction. But, from this verse, I have not a particle of doubt, but that she will in this case act only as an auxiliary in the Emperor's quarrel, even though she may contribute more than an equal share to his victory.

After this comes the grand cataclysm, the most dreadful and tremendous judgment upon the Emperor:

Verse 36.—“ Then I heard a voice which said unto me, Look before thee, and consider the thing that thou seest. And I beheld, and lo! as it were, a roaring lion chased out of the wood; and I saw that he sent out a man's voice unto the eagle, and said, Hear thou; I will talk with thee; and the Highest shall say unto thee, Art not thou it that remainest of the four beasts whom I made to reign in my world?”

Before we go any farther, it may be necessary to  
remark,

remark, that the Prophet, without any one circumstance alluding to the connexion between him and Daniel, comes here all at once into the history of the four beasts, and expressly declares that his eagle is the very same with that fourth beast which Daniel saw, but did not delineate; only we are certain it could not much have resembled an eagle, from the partial account he has given of him. If, however, Daniel's fourth beast be the Emperor of Germany, this must also be the same emperor. And *vice versa*: if *this* be the Emperor, as the whole preceding narrative does not leave the smallest possibility to doubt, Daniel's beast must be the Emperor also. I shall omit the preliminary articles of accusation against his conduct, and come at once to the judgment pronounced upon him, and all the members of his family, by God, in the 45th verse:

“ And therefore appear no more, thou eagle, nor  
 “ thy horrible wings, nor thy wicked feathers, nor  
 “ thy malicious heads, nor thy hurtful claws, nor all  
 “ thy vain body.”

Every member, limb, joint, and articulation of the whole eagle is here put in requisition, and separately enumerated, to take in every scion and branch of that devoted generation. Mr. Brothers might therefore well say, “ That to be related to the Emperor now, would hereafter be deemed a capital  
 “ crime !”

The same catastrophe of the Papacy, the King  
 of

of Prussia, and the Emperor, is also clearly pointed out in the next chapter of Esdras, which contains an interpretation, after the prophetic mode, of the vision which I have just gone through. I shall only here make use of the 26th, 27th, and 28th verses of that xiith chapter, which run thus:

“ And whereas thou sawest that the great head  
 “ appeared no more, it signifieth that one of them  
 “ shall die upon his bed, and yet with pain.”

This is incontrovertibly the Papacy, as I have before explained it. We have long seen it wasting with a grievous sickness, and it is now on its death-bed, expiring in great agony. Mr. Brothers tells us in his book, that the Emperor will soon give it the *coup de grace*.

“ For the two that remain shall be slain with the  
 “ sword.”

The Emperor's authority and that of the King of Prussia are now in apparent health: their downfall, therefore, being destined to be sudden, will have no appearance of a natural decay; but may be likened to a violent death by a sword.

“ For the sword of the one shall devour the other;  
 “ but at last shall he fall through the sword himself.”

When these two great potentates shall quarrel, we cannot possibly doubt but that the Emperor will presently demolish his Prussian Majesty; and therefore we are at no loss to ascertain their different persons in this place. And now, having seen all  
 these



these heroes fairly brought to the grave, I shall here take my leave of them, and proceed to a new subject; for which purpose we must open the Revelations.

Mr. Brothers tells us, that the Babylon mentioned in the xviiiith chapter of the Apocalypse does not mean Rome, but London—contrary to the express sentiment of all former expositors; and he proves his position in a very satisfactory manner, by shewing, that the various and multiplied allusions to navigation and commerce in the description of this Babylon cannot possibly be strained, with any propriety, to indicate an inland city, totally incapable of shipping, and remarkably destitute of trade. His remarks are perfectly just and apposite; all I have therefore to do, is, to corroborate and confirm his proofs by others drawn from the nature of the articles of merchandize said to have been dealt in there. Verses 11, 12, 13.

“ And the merchants of the earth shall weep and  
 “ mourn over her; for no man buyeth her mer-  
 “ chandize any more: the merchandize of gold and  
 “ silver, and precious stones, and of pearls, and fine  
 “ linen, and purple, and silk, and scarlet, and all  
 “ thine wood, and all manner of vessels of ivory,  
 “ and all manner of vessels of most precious wood,  
 “ and of brass, and iron, and marble, and cinnamon,  
 “ and odours, and ointments, and frankincense, and  
 “ wine, and oil, and fine flour, and wheat, and beasts,  
 “ and sheep, and horses, and chariots, and slaves, and  
 “ souls of men.”

Here we have an instance of the prophetic art I formerly mentioned, by which the prominent features

of the representation or vision are such as are put on purpose to mislead the observer; and the key to the mystery lies quite in the shade and obscurity of the back ground. For all this long and tedious enumeration of wares and commodities is really nothing at all to the business of the prophecy, whose real explication lies wholly in the last five words, "*slaves, and souls of men.*" What nation is notorious for its extensive and abominable traffic in slaves? Surely no part of Italy. I would ask an honourable gentleman, whose unparalleled exertions and perseverance in the cause of his oppressed fellow-creatures do him so much honour in the sight of God and man, whether *he* cannot in an instant put his finger on the city rendered particularly infamous *by dealing in human flesh!* We all know it is the *Affiento* wholesale trader; it is the *City of London*.—But souls of men are also sold there!—*Souls of men?* And where can souls of men be properly deemed an article of trade? Certainly not in Rome, where ignorance and priestcraft bind up the souls of all their deluded subjects in chains of everlasting adamant. Still less in the *ci-devant* Paris, or Vienna, or Madrid, or any other city under a despotic government, where tyranny, whose essence it is to extinguish and utterly annihilate the human mind itself, leaves not a single man who can truly and properly *call his soul his own*. It is here, in England, it is in this land of liberty, where every man *has a soul* which he can keep or sell, as he pleases, that this article can alone be called a merchandise;



chandize; and Parliament is the grand emporium for the commodity.

Must I speak out? must I produce an instance? Well, then, I *have* an instance: I myself am that instance, and the Speaker is a living witness to the truth of my assertion. There has he sat in his chair, day after day, for three years together, beholding me crouched behind the Treasury Bench, with my soul in my hand, like a country girl in the market with her butter and eggs before her, anxiously waiting for the lucky moment when the Tellers would come and rid me of my burthen, that I might run home and hide myself. And while I *did* sell my soul, it was all in the true spirit of commercial credit *that so peculiarly distinguishes this country*: I sold it purely upon trust: I never have received one shilling; and now I am taught by experience to apprehend that the purchaser will never pay me one farthing for it. But though I sold my soul, I could never sell my tongue. While the one loitered an abandoned prostitute in the market, the other remained sullenly immoveable at home. The emancipation of the former would have opened the prison doors of the latter—could I have caught the Speaker's eye. But it is of no consequence now—*Liberavi animam meam*—and both my soul and tongue are from henceforth at liberty.

London, as Mr. Brothers says, is known also in the Revelations by the name of *Sodom*: for which he quotes this passage of the xith chapter:

“ And their dead bodies” (viz. those of the two  
F witnesses)



witnesses) “ shall lie in the great city, which spiritually is called Sodom in Egypt, *where also our Lord was crucified.*”

And in what city can our Lord be said to have been crucified except at Jerusalem, which surely was not in Egypt?—Why there, *and there only*, where the blessed sacrament of redemption is prostituted to the purposes of venality and ambition: where the benefits of salvation are bartered for filthy lucre: where the holy commemoration of Christ’s death is degraded to a test and qualification for holding civil employments: and consequently, where the two witnesses of the Gospel are trampled under foot by authority of the State.—In no nation under heaven but England, in no church in the world but that by law established here, does such a profanation exist: in that very church too which expressly says in one part of her own ritual, that *taking the sacrament unworthily is crucifying Christ’s body afresh, and eating and drinking our own damnation.* “ Out of thine own mouth will I condemn thee”—thou wicked church!—Here then we have in St. John both Babylon and Sodom to signify one and the same city, just as we have the two cities of London and Westminster within the same boundary; but which of the two be Sodom, and which Babylon, I leave to be decided by that sagacious assembly which has no doubt most oracularly pronounced whether Richard Brothers be an impostor or a madman.

And here let me ask, whether I have not in the most clear and satisfactory manner, and upon full proof,

proof, established every one of those positions which I at first pledged myself to maintain : as well in support of Mr. Brothers's well-founded pretensions to divine inspiration, as of my own qualifications and abilities for executing the task I had undertaken? And I hope those persons of the better conditions of life, whom I know to have said that this book was calculated to make an impression on none but the most illiterate vulgar, will be now inclined to admit that it *may* have weight even with a man not much less instructed or experienced than themselves, nor very greatly their inferior in understanding, literature, or situation. Most of all, I hope that every one will at least think it worth while to examine the Scriptures calmly and attentively, to compare them with Mr. Brothers's assertions, and then judge for himself ; for I can assure my readers, that I could never obtain the smallest explanation of any part of his book from Mr. Brothers, whom I called upon expressly for that purpose. He drily referred me to my Bible, observing that he could neither subtract from, nor add a single word to, what God had expressly dictated to him. The field is still open for fresh labourers ; I have occupied but a small part of it : as well because it is fit this work should be comprised within moderate limits, as because I am satisfied that I have heaped proof upon proof beyond all reasonable necessity for full conviction. And here I shall close the subject as far as relates to politics, and employ a few words with regard to Mr. Brothers himself.

He says he is come to recall the Jews to their native  
F 2
country;



country ; and for the proof of his divine mission he refers us to the miraculous discoveries contained in his books, from a persuasion that, if we admit the prophecy, we cannot reject the prophet. Now that all Scripture as well as all Tradition bears testimony to the certainty of the recall of the Jews in the latter ages of the world, no man who has but a smattering of acquaintance with either can for a moment pretend to deny. The main design of Mr. Brothers, as far as he is personally concerned, is to shew us that the life and conduct of the first Moses was a sort of type or pre-determined pattern for that of the second ; and for this purpose he quotes a text of Scripture, which can neither be eluded nor explained away, that the man destined to lead the Jews a second time to Palestine should be *like to Moses himself*. The parallel between the two personages Mr. Brothers states to have tallied hitherto, and he asserts that it will continue to do so ; for, as Moses ascended from the ark of bull-rushes, so did Mr. Brothers rise from a ship, having been bred to the navy. That this coincidence of characters might be evident at first sight, Mr. Brothers asserts, that, by the command of God himself, he cut a wand in 1792, which is to perform precisely the same miracle with the former wand of Moses. Nor need we now be astonished or scandalized, when we hear Mr. Brothers affirm that God speaks to him in plain direct words, as one man would speak to another, since we know that in this respect Moses was favoured with a communication exactly similar. Moses, born in Egypt, led the Israelites from  
Egypt



Egypt through the Red Sea into Palestine. The birth-place therefore of the second Moses, and the country from whence he is to summon the modern Hebrews, must, spiritually at least, have at one time or other been also denominated Egypt, to make the parallel between the two events move on all fours: and I have already proved, from St. John in the Revelations, that the great city (viz. *London*) was spiritually called *Sodom in Egypt*.

In the spirit of this parallel Mr. Brothers remarks in the 75th page of his second book—“ *Pharaoh is appointed to die, and his government to be destroyed; the priests and all the abominable idolatries of Egypt shall perish, never to be found any more.*”

I shall now slightly mention a few expressions to be found in Mr. Brothers's books, which have operated as stumbling-blocks to weak minds. And first, for the phrase which has caused so much offence, where he calls himself *God Almighty's Nephew*.—I sincerely hope there is no man in this country who will openly deny that Jesus Christ is God Almighty. If there be, I speak not to him; I am sure no member of the Established Trinitarian Church can safely say otherwise. Now if Jesus Christ had brothers and sisters, as is expressly proved from the Gospel, the son of any one of those must necessarily have been *his nephew*. Extend the line of filiation as far as we please, through 50, 100, or 1000 descents, the last is still a nephew, lineally descended from the first, in the same manner as every Jew to this day is a son of Abraham,

Abraham, and as we are all of us beyond all doubt the sons of Adam.

Next, Mr. Brothers says, he was in a vision taken up to heaven, where he saw the Holy Ghost under the figure of a silver-coloured dove. As a spirit truly the Holy Ghost may have no shape; but that he actually appeared *as a dove* when Jesus Christ was baptized by John in Jordan, I presume no believer in the Gospel will think fit to contest with me. Again, Mr. Brothers saw Satan entering London *in a human shape*. Why what shape should he be in? Perhaps, indeed, if he had represented him with saucer eyes, cloven hoofs, and a tail a fathom and a half long, all the old women of both sexes in this great city would have been mightily tempted to believe him. But after all, what other shape can we more consistently suppose him to have worn in his triumphal entry into a city inhabited by men? I am only sorry, that, described as he is in robes of white and scarlet, he must have been hardly distinguishable at first sight from any of the Peers of Great Britain, whom I have seen in the same dress come into and go out of Westminster Hall at the diabolical Impeachment.

Objections, but those perfectly groundless, and founded in gross ignorance of the general course of God's judgments, have been started against Mr. Brothers's assertion in his first book, "that God would have destroyed the city of London in 1791—but for his intercessions."

To shew that this doctrine is not unprecedented,  
we



we might instance Abraham's repeated solicitations for the preservation of Sodom, and God's answers, in the xviiiith chapter of Genesis; as well as several other similar circumstances in scripture. But there is a passage in Ezekiel which comes, if possible, still more exactly to the point; it is in the xxiid chapter, the title of which runs thus—"V. 1. A catalogue of  
 " sins in Jerusalem.—17. God will burn them as  
 " dross in his furnace.—23. The general corruption  
 " of prophets, priests, princes, and people."—  
 Now let us attend to the 30th and 31st verses. It is God that speaks:

" And I sought for a man among them, that should  
 " make up the hedge, and stand in the gap before  
 " me for the land, that I should not destroy it; but  
 " I found none. Therefore have I poured out mine  
 " indignation upon them, &c."

Words cannot be found more incontestably applicable to Mr. Brothers's description of himself  
*"standing in the gap before the Lord for the city, that  
 " he should not destroy it."* To controvert this principle, is not to want conviction, but to repel it.

Now to conclude: If any man, calmly attending to what I have adduced, can still consider Mr. Brothers as an impostor or a madman, I wish him little joy of his feelings or his prospects. But whatever judgment be pronounced on him, let it at least be after a fair trial and sufficient hearing. Let us first reflect, whether it be possible that a madman should so ably and consistently press into his service the whole body of prophecy both in the Old and New Testament,  
 all



all tending to one and the same distinct end ; or whether an impostor should so honestly and disinterestedly entreat us only to take serious care of ourselves, and our own most important concerns, leaving himself and all possible personal advantage totally out of the question. And what then is the point he so arduously labours ? Nothing more than that we would, before it be utterly too late, relinquish this *just and necessary war* ; just, only because it justifies God's vengeance—and necessary, only because necessary for our punishment. And I doubt not but it is his opinion, as it is most assuredly mine, and my advice also, that the *Fast* which is appointed for the 25th of February, to implore success on our arms, should be converted, by Address to his Majesty from both Houses of Parliament to that effect, to the purpose of a solemn and sincere humiliation for our crimes, and a most earnest supplication to God for the restoration of peace ; and that we may take warning by the fate of our abandoned and subjugated ally, not to postpone our offers for a negotiation to the very last moment, when the sword shall already be at our throats, and all hopes of obtaining moderate terms must be totally relinquished. Let us, while it is yet possible, adopt that most divine sentence of the Gospel, "*on earth peace, good will towards men.*"

NATHANIEL BRASSEY HALHED.

Pall-Mall,  
29th January, 1795.

THE END.

